

545 The wife who is living with her husband during this month is obliged to prepare for him all the necessities. She makes bread for him and serves him as her master, painting him red and combing his hair every day. If he needs to travel she accompanies him everywhere during his trip. Since the love for their wives is unequal, the visits are sometimes not so evenly regulated. The husbands let whole years elapse without living with some of their wives. But if the wife is the daughter of a captain, he is interested in his child and threatens his son-in-law that he will take back his daughter and give her to someone else. If the wife is deceived and seduced by the wiles and promise of a lover and if her sin, done secretly, is discovered by her husband, he sometimes forgives his wife but never the wife's lover.

546 They like to be as free to abandon their wives as they are to chose them, and this is the reason why they leave them whenever they please. The wives do not have the same right and need their husbands' consent. If a man marries a slave he has captured in war, she is included among his wives, but she always has her hair cut like that of a boy. Often when they have taken their pleasure they strike their captured women with a *boutou*—which is a kind of club and is their ordinary weapon—and by hitting them on the head send them to the next world as their only reward. Nevertheless, this is rather rare and we have seen several of them, especially old men, who tenderly loved their young slaves and the children of such, who enjoyed the same condition as the man's other children.

546 There is no doubt at all that the female animals in our islands have a shorter gestation period than in Europe. I have neither noticed nor heard that women are affected in this way. However, the women are capable of having children earlier and they stop bearing children later than European women. If one looks into the register of Guadeloupe he will find the name of an old Carib woman called Madame, who is one hundred years old, and she has a daughter who is five years old. I have seen the woman and child. Her age is only conjectural, yet it is certain that she could not have been less than eighty years old when she gave birth to the child.

The Reverend Jesuit Father Chemel let me know several facts in letters which he did me the honor of writing, and which prove what now follows: He told me that at the time he lived in the islands a

622 basis of their supposed wisdom and powers of endurance, and had to submit to such tests as fasting, drinking tobacco juice (a powerful emetic), stinging by wasps or ants, and scarification with agouti-tooth lancets.

Today the tribe as a whole elects a chief for his real or self-advertised ability to safeguard its interests and improve its lot. Unless deposed for gross injustice, he holds office for life; but no particular privileges attach to the position. Having no means of enforcing sanctions, his rule is limited to that of a paternal arbiter.²

[701] All records insist on the democratic character of Island Carib society. Only those who so desired joined a war party. A father would not dream of telling [593] a sixteen year old son to come fishing, but merely announce his own intention of going. "Orders are given to none but women and slaves," says Labat; and adds [562] that as far as he saw, both these classes were treated gently, and that many Caribs [567] had real affection for their wives. The statement that they were also very jealous, and might kill a woman suspected of infidelity without proof or further ado [684] rather loses significance when we learn that, in their cups, Caribs frequently [578] cracked the heads of men whom they considered to have injured them, and that in such cases, only the family of the victim, if they held the deed as unjustifiable, would take up the vendetta. Moreover, should a deceived husband not kill his wife immediately after discovering her guilt, not only must he not hark back to the subject later, but he was supposed to tolerate subsequent lapses provided they be with the same man (see term 20)! This latter, however, if challenged by the aggrieved husband, must bow his head and submit to being slashed with a knife, but was at liberty to return the challenge under the same conditions later. [555] Children were disciplined little, and then, more out of sporadic ill-humor than in their own interest.

519 Although it has faded somewhat in the course of the last three hundred years, the above picture is still recognizable in its outline. The father has final authority in the household, although he usually leaves the management of children

648 2 As a consequence of the so-called "Carib War" of September 1930 (see Douglas Taylor, *The Caribs of Dominica*, Anthropological Papers, no. 3, Bulletin, Bureau of American Ethnology, no. 119, pp. 103-129, 1938), the late chief Jolly John was "crowned" by the local British authorities. A phibicito by show of hands, held in the presence of the magistrate, resulted in his re-election by the Caribs, who continued to regard him as Chief until his death in 1942. Nevertheless, at the instigation of the local authorities, a council of five was appointed to replace the "office of chief," which was discontinued. Divided amongst themselves, its members have accomplished little and accomplished less. The number of disputes settled by them without recourse to the magistrate is but a fraction of those successfully arbitrated formerly by the chief. Thus far, their only united effort has been directed toward urging the local authorities (who give them each a yearly "Christmas box" of \$5) to raise their "pay".

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to his wife. He would be expected to beat a lary or unfaithful wife; though when he comes home helplessly drunk, the roles are sometimes reversed. He may also chastise or even expel from the household older children who repeatedly misbehave themselves. Up to the age of about five, children are treated with extreme indulgence interspersed with sporadic displays of affection, temper, or indifference; and rarely learn to control their bodily functions until three or four. Later training is almost solely confined to ridicule or chastisement; and Carib parents rarely if ever question their adolescent children, or seek to direct or control their doings. Observation, not interrogation, is the rule; and even in adults, silence is the only answer to an unwelcome question. A young girl found to be pregnant might receive a beating from her mother, especially should she not have revealed her lover's identity; but pre-marital sex experience is, on the whole, taken for granted by the present generation of Cariba. Adultery on the part of a husband is not uncommon, and is regarded with indulgence provided that the wife and children do not suffer neglect thereby. Adultery committed by the wife is rarer, and much more severely judged, though it is unlikely to lead to a permanent separation. The guilty wife may be beaten, and some sort of reparation demanded from her accomplice, who acquires a sort of right as the husband's combone (see term 20), however, to future privileges. The above remarks apply to any socially recognized, fairly permanent unions, legal or otherwise. The recent suicide of a man who had discovered his (extra-legal) wife's infidelity is said by his friends to have been due to shame at the girl's refusal to return and submit to being beaten. [836] 684 [762] [152]

That wives might be acquired in different ways, we learn from all sources. A woman's daughters and her brothers' sons had a sort of prior claim on one another, and often were promised by their parents almost as soon as born. Such engagements were not enforced, however, if they later proved distasteful to the young couple concerned or to their parents. Secondly, men might take wives of their own choice (except among those they called mother, sister or daughter), provided that the girl and her parents consented. Thirdly, a noted chief or war-chief might have to take to wife a girl presented to him, for fear of offending her parents. Finally, girls captured in war or otherwise seduced or taken without their parents' consent were called by a distinctive term (19). The former were often brought home as presents for the old men. Although the status of this fourth class was apparently somewhat inferior to that of the other wives, that of their children in no way differed from the rest. Obviously, such unions were patrilineal. Du Tertre³ and Burton both cite cases of unions [727] [511] 583 836

3 J.-B. Du Tertre, *Histoire générale des Antilles* (Paris, 1667-1671).